

SECTION 2

How to

UNDERSTAND

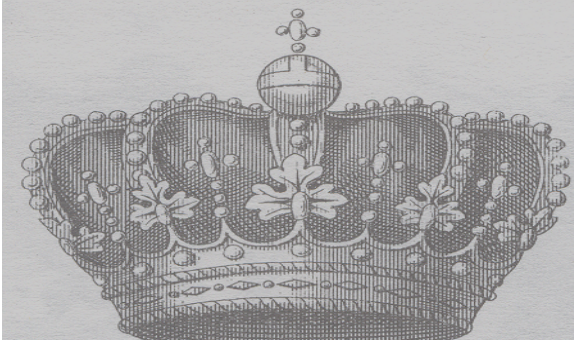
K I N G J A M E S

B I B L E

HISTORY

The facts of history
have cracked and turned to dust.
The sinful breath of man
has blown them all away.
Gather them up, we must,
unto the light of day.

CHAPTER 16



THE KING'S LETTERS ...FIGURED IN...

GLORY

Neh. 2:9 King James Bible
2 Cor. 3:7 Bishops' Bible

The **GENEVA** Bible of 1560

Through the joint efforts of exiled Englishmen, such as Coverdale and John Foxe, an edition of the English Bible was edited and printed in Geneva, Switzerland in 1560. Its text and notes benefited from these men who had suffered life under the brutal reigns of several popish monarchies in England. The Geneva Bible was based on Tyndale's Bible, the Great Bible, the French Olivetan Bible, Beza's text, and references to Old Latin readings seen in the editions of Pagninus, Munster, and Juda. Each verse was printed on a new line, based on "the best editions in other languages" (Geneva Bible, "Address to the Reader"). Stephanus's Greek New Testament, fourth edition of 1551, had done likewise; such verse "divisions already existed in the Hebrew Old Testament" (EB, s.v. Bible, English, p. 901, n. 3). The Geneva text is almost identical to the KJV. Unfortunately, the Geneva Bible's good text and anti-Romish notes, sit side-by-side with hyper-Calvinistic notes by John Calvin and his assistants William Whittingham, Anthony Gilby, and Thomas Sampson. In today's '*anything-but-the-King James Bible*' mood, the Geneva Bible is promoted under the *guise* of conservatism, 'reformed faith,' and antiquity. Its *current* promoters and printers have introduced a shameful and historically inaccurate "Preface" and "Introduction." Since Calvinism is difficult to defend with a text-only Bible, its adherents push the Geneva Bible and the *New Geneva Bible* (*NKJV*). Both have margins piled high with notes asserting the **lies** that: 1.) Man's depravity extends to his will, that is, he has **no free will** to accept Jesus Christ as Saviour. 2.) God unconditionally elects certain special individuals to be saved, and pre-selects others to be damned to hell. 3.) Jesus died only for a select few. He did not die for "the world." 4.) Those who have been preselected will *automatically* be saved. Such non-scriptural nonsense demands a 'Study' Bible with marginal notes which massage the meaning of the clear Bible text to fit this deviated mold. The old Geneva Bible and *New Geneva Bible* provide the notes to crowd the cause into their corner.

Purified: The **BISHOPS'** Bible of 1568

The freedom that the English Bible was given during the reign of Queen Elizabeth I (1558-1603) permitted the sixth purification of the text of the English Bible. To squelch the notes in the “Calvinistic Genevan Bible” and “to introduce a translation which should be free from party spirit,” Archbishop Parker, along with “able bishops and other learned men” produced the Bishops’ Bible in 1568. In the main, the Bishops’ Bible is the same as all previous English Bibles, since the rules for its translation insisted that the Bishops’ “follow the common English translation” (EB, s.v. Bible, English, p. 901; Dore, 2nd ed., p. 237). Most of the text of the Bishops’ Bible is Tyndale’s, with assorted words from other earlier Bibles like the Coverdale and Geneva. The Bishops’ Bible contributed an improved syntax (word order and usage) in some places. This was done by switching the position of a few prepositional phrases and combining various word *arrangements* from Tyndale, Coverdale, Geneva, and the Great Bible. The *word order* of the Bishops’ Bible was original in a few places, but the words were not. One can examine the earlier editions of Tyndale, Geneva, and the Great Bible and find most of the words. The Bishops’ Bible simply adjusted the *position* of a few phrases, which were drawn from a mix of earlier Bibles. Although the Bishops’ Bible was free from the sectarian Calvinistic notes which weighed down the Geneva Bible, some editions of the Bishops’ carried Tyndale’s good notes forward. (e.g. Notes in Timothy called men to “overthrow all the Monkish vows”; Those is Rev. 18 state, “This chapter entreateth most principally against the second regiment of Rome, that is the papistical kingdom, which under the pretence of the name of Christ, hath dealt so cruelly against all faithful Christians, and the evangelical kingdom of God.” Notes in Rev. 13 add, “This other beast that cometh oft of the earth, is the pomp of the romish bishops” (Dore, 2nd ed., pp. 281-283).)



KING JAMES I: A CHRISTIAN KING

What kind of man was King James (June 19, 1566 – 1625)? Unlike other books which condemn King James I with unsupported ‘comments’ from *today’s* critics, this author will present testimony from the King himself, as well as from contemporaries from *that period*.

Upon the death of Queen Elizabeth I in 1603, King James I, at the age of 36, ascended to the throne of England. (He had been crowned King James VI of Scotland as an infant in 1567, with a coronation sermon preached by John Knox. He reigned as the Scottish king for 36 years.) He was crowned king of England in July of 1603. Almost immediately, on January 14 of 1604, he called for the final polishing of the English Bible. He read from the Bible at this Hampton Court Conference. At his funeral he was described as “a miracle of kings and a king of miracles.” It was under King James that England was first called ‘*Great Britain*’ (Bryan Bevan, *King James VI of Scotland & I of England*, London: The Rubicon Press, 1996, pp. 12, 79, 201).

KING JAMES I believed God dictated the **scripture**.



King James I stated that it is the “Scriptures which must be an **infallible** ground to all true Christians...” (King James VI, *Daemonologie*, Edinburgh, 1597). He stated that, “The whole scripture is **dictated** by God’s spirit...” and “[A]ll that is necessary for salvation is contained in the scripture.” His contemporaries knew, “He was deeply read in Scripture; he could quote its texts with great facility; knew it even with philological exactness...” He felt so strongly about the Bible translation project that he said he would pay for it “from his own princely disposition [salary].” The translators too felt a love for their project and “struggled along on their own means.” The

King's love for the Bible was evidenced when he visited Oxford in 1605. He asked that Bible "verses" be placed *all over* town, in homes, churches, schools and on buildings. (Stephen A. Coston, *King James The VI of Scotland & The I of England: Unjustly Accused*, St. Petersburg, FL: Königs Wort, 1996, pp. 47-48; Robert Chambers, *The Life of King James The First*, Edinburgh: Constable & Co., 1830, cited in Coston, p. 309; Gustavus Paine, *The Men Behind the KJV*, Grand Rapids, MI: Baker Books, 1989, pp. 13, 14, 81).

KING JAMES I was an **evangelical** Christian.



King James wrote a book for his son entitled, *Basilikon Doron* (which became an international best seller). In it the King stated that he was, "Praying God that as you are **regenerated** and **born** in him **anew**, so you may rise to him and be sanctified in him forever" with "white garments **washen the blood of the lamb...**" He adds, "Now faith...is the **free gift** of God (as Paul sayeth). It must be nourished by prayer, which is no thing else but a friendly talking to God. Use oft to pray when ye are quiet, especially in bed..." An Ambassador from Venice reported of James in 1607, "He is a **Protestant**...The king tries to extend his Protestant religion to the whole island" (as cited in Coston, pp. 15, 16, 48, 40; Caroline Bingham, *The Stewart Kingdom of Scotland 1371-1603*, NY: Barnes & Noble Books, 1974, p. 257).

King James said of being 'born again,' "[S]o that suppose he [Moses] had been the wickedest man in the world before, he then became a changed and regenerate man, and very little of old Moses remained in him (*Daemonologie*). King James converted a Catholic, French-trained "secret agent," named Esme Stuart, Seigneur d'Aubigny [a.k.a. Lennox], who had been sent to secretly "promote Catholicism in the kingdom of Scotland." Esme, a distant cousin of the King, tried to befriend **King James** (then only **thirteen years old**). Though still in his early teens, "James used his most persuasive arguments on his cousin

d'Aubigny, causing him to become a Protestant **convert**...he was to die a Protestant.” Esme wrote a document “which condemned in detail many aspects of Catholic belief and practice” (Bevan, pp. 19-21; Bingham, p. 239). In March of 1604 while King of England, James urged the Protestant clergy to be more —

“...careful, vigilant, and diligent than you have been to **win souls** to God...[W]here you have been in any way sluggish before, now waken yourselves up again with a new diligence at this point...” (Antonia Fraser, *Faith and Treason: The Story of the Gunpowder Plot*, NY: Nan A. Talese Doubleday, 1996, p. 89).

King James I established the first Colony of Virginia for “propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God...” In 1606 he pleaded that “**the true word** and service **of God** and Christian faith be preached, planted and used...” in the new colony of Virginia. He said,

“[T]he inhabitants of those parts live in utmost ignorance of divine worship, and are completely deprived of the knowledge and **solace of the word of God**, and probably will remain and end their days in such ignorance unless such a great evil is cared for as soon as possible. Therefore, we ought to end that, out of love for the glory of God, and desiring to work for the good and **salvation of souls** of those parts...[D]edicate yourselves to and perform the ministry **and preaching of the word of God** in those parts...” (as cited in Coston, pp. 18, 16-22).

KING JAMES I was a **godly** Christian.



In *Basilikon Doron*, the King told his son not only to be born again in Christ, but also to *live* the Christian life, “**Holiness** being the first and most requisite quality of a Christian, (as proceeding from true **fear** and knowledge **of God**).” He admonished him further to “[C]ount every sin and breach of God’s law, not according as the vain world esteems of it, but as God, judge and maker of the law, accounts of the same...” The *Dictionary of National Biography* states that James was “decidedly **pure**.” A contemporary wrote in 1602, “[A]mong his good qualities none shines more brightly than the **chasteness** of his life, which he has preserved without stain down to the present time, contrary to the example of almost all his ancestors...” (Coston, pp. 55, 44, 284, 39). One Italian visitor described his “chastity” and added, “In his eyes and in his outward appearance there is a certain natural **kindness** bordering on **modesty**. He wears his hair short...About food and clothing he does not care.” Regarding wealth, King James said, “I wish, therefore, that some may have single coats, or one living, before others have doublets, or pluralities.” Francis Bacon, a contemporary, described James as “a prince the farthest from the appearance of vain-glory that may be, and rather like a prince of the ancient form than of the latter time.” A Venetian diplomat wrote of James in 1619, “He treats all those who serve him with the utmost kindness and familiarity” (Bevan, pp. 71, 80, 176, 85).

James kept the **sermons** of KJV translator, Lancelot Andrews, **under his pillow**. In 1656 William Sanderson wrote of James’s “**virtue** and **goodness**.” KJV translator George Abbot, summarized the godly character of King James saying, he “hath been so immaculate and unspotted in the world, so free from all touch of viciousness and staining imputation, that even malice itself, which leaveth

nothing unsearched, could never find true blemish in it, nor cast probably aspersion on it...All must acknowledge him to be zealous as David, learned and wise, the Solomon of our age, religious as Josiah, careful of spreading Christ's faith...just as Moses, undefiled in all his ways as Jehoshaphat, or Hezekiah, full of clemency..." (Bevan, p. 85; An honest book about King James is entitled *A Complete History of the Lives and Reigns of Mary Queen of Scotland, and Her Son and Successor, James VI King of Scotland (and after Queen Elizabeth) King of Great Britain, France, and Ireland. The First (of Blessed Memory) – Reconciling Several Opinions, in Testimony of Her, and Confuting others, in vindication of Him, against two Scandalous Authors* [Weldon and Wilson], as cited in Coston, p. 291; Alexander McClure, *The Translators Revived*, 1858, re-published Litchfield, MI: Maranatha Bible Society, p. 115; Paine, p. 151).

King James wrote that, "Evil is never to be done that good may happen" (*Daemonologie*). He called "sodomy" and "witchcraft" "horrible crimes." He advised his son, when choosing friends, to "Guard against corrupt lads...and effeminate ones...[E]schew [avoid] to be effeminate in your clothes..." The King admonished him to "be ever careful to prefer the gentlest natured" [Gal. 5:22] companions and enjoy "frequent hearing the word of God" (Coston, pp. 48, 49, 3, 4, 54, 15).

KING JAMES I was a Christian author.



King James encouraged "godly learning, especially in the scriptures..." He said, "God's part should not be left out, for the fear of the Lord is the beginning of wisdom" (Coston, pp. 26, 15).

The King's stoutly held Christian beliefs can best be seen in his own works. Some may be read on the internet at www.jesus-is-lord.com. In 1604 he wrote *Counterblast to Tobacco*. He said smoking was invented by those who were, "aliens from the holy Covenant of God." In it he described smoking:

“*I*s it not both great vanity and uncleanness, that at the table, a place of respect, of cleanness, of modesty, men should not be ashamed to sit tossing of tobacco pipes, and puffing of the smoke of tobacco one to another, making filthy smoke and stink...”

“[I]t makes a kitchen also oftentimes in the inward parts of men, soiling and infecting them, with an unctuous and oily kind of soot, as hath been found in some great tobacco takers, that after their deaths were opened...”

“[H]e that will refuse to take a pipe of tobacco among his fellows...is accounted peevish...But herein is not only a great vanity, but a great **contempt of God’s good gifts**, that the sweetness of man’s breath, being a good gift of God, should be willfully corrupted by this stinking smoke...Have you no reason then to be ashamed, and to forbear this filthy novelty...”

“In your abuse thereof **sinning against God, harming yourselves** both in persons and goods, and taking also thereby the marks and notes of vanity upon you...a custom loathsome to the eye, hateful to the nose, **harmful to the brain, dangerous to the lungs**, and in the black stinking fume thereof nearest resembling the horrible stigmatic smoke of **the pit that is bottomless**” (Bevan, p. 90; R.E. Pritchard, *Shakespeare’s England*, Great Britain: Sutton Publishing Limited, 1999, pp. 200-202).

Witchcraft, “Astrology,” “Magic,” “Necromancy,” and “Sorcery” are “plainly prohibited” “by the scripture,” King James I states in his book, *Daemonologie*, written in 1597 and published in Edinburgh, (now held in the Bodleian Library, Oxford; reprinted 1922). It begins:

“The fearful abounding at this time in this country, of these detestable slaves of the Devil, the Witches or enchanters, hath moved me (beloved reader) to dispatch in post this following treatise of mine...”

Witchcraft, he wrote, is “a sin against the Holy Ghost,” “the enlarging of Satan’s tyranny, and crossing of the propagation of the kingdom of CHRIST, so far as lieth possible.” To **expose** the unscriptural nature of “the sin of witchcraft,” as he called it, the King gave dozens and dozens of scripture citations, including “Pharaoh’s wise-men...[and] Simon Magus.” He adds,

“Although man in his Creation was made in the image of the Creator, yet through his fall having once lost it, it is but restored again in a part by grace...So all the rest falling away from God, are given over in the hands of the Devil that enemy, to bear his image; and being once so given over, the greatest and the grossest impiety, is the pleasantest...”
(*Daemonologie*).

King James I described the devil as “this old and crafty enemy of ours” and “the enemy of man’s Salvation.” “The Devil is the very contrary opposite to God...,” he wrote. “We daily fight against the Devil in a hundred other ways...Even so ought we boldly to go forward in fighting against the Devil without any greater terror.” He warns, “that old and crafty Serpent, being a spirit, he easily spies

our affections, and so conforms himself thereto, to deceive us to our wreck.” He warned further, “For in my opinion our enemy is over craftie, and we over weak (except the greater grace of God) to assay such hazards, wherein he pleases to trap us.” He warns that “the father of all lies” leads lost men into “the everlasting perdition of their soul and body.” Without regeneration (the new birth), men slip into slavery and the horrors of hell, he warns:

“[M]en having attained to a great perfection learning, and yet remaining overbare (alas) of the spirit of **regeneration** and fruits thereof;” [tread] “upon the slippery and uncertain scale of curiosity” [becoming] “bond-slaves to their mortal enemy; and their knowledge, for all that they presume thereof, is nothing increased, except in knowing evil, and the horrors of Hell for punishment thereof...” (*Daemonologie*).

He warns Christians not to demand revelations from God or inquire into things “which he would not reveal to us...by Scriptures...It becometh us to be contented with an humble ignorance, they being things not necessary for our salvation.” He advises that many of the witch’s arts are such silly illusions, “like to the little transubstantiated god in the **Papist’s mass**, that I can never believe it.” He parallels occult spiritism and Romanism saying, “For as we know, more ghosts and spirits were seen, nor tongue can tell, in the time of blind Papistry in these countries, where now by the contrary, a man shall scarcely all his time, hear once of such things” (*Daemonologie*).

He encourages Christians who fall into sin and its chastisements to give “earnest prayer to GOD, by amendment of their lives.” He explains that the devil works to make men “distrust and blaspheme God...for the

intolerableness of their torments, as he assayed to have done with Job.” Trials come to Christians, he believes,

“...to try all of their **patience**, and wakening up of their **zeal**, for admonishing of the **beholders**, not to trust overmuch in themselves, since they are made of no better stuff, and peradventure blotted with no smaller sins...” (*Daemonologie*).

King James warned of the ancient Greek error that taught that man was possessed by two demons (Gr: *daimōn*), one good and one evil. (Because of this heresy, all early English Bibles translate the Greek word as ‘devil,’ not transliterating it as ‘demon,’ as do the corrupt new versions.) The King wrote,

“But praised be God, we that are Christians, and walk not amongst the...conjectures of man, know well enough, that it is the good spirit of **God only**, who is the fountain of all goodness, that **persuades us to the thinking or doing of any good**: and that it is our corrupted **flesh and Satan**, that **enticeth us to the contrary**” (*Daemonologie*).

King James described many of the “rites and secrets of these unlawful arts” practiced by witches. He warned sternly against the making of “circles” and of evil spirits called “Brownies.” Today unthinking Scout and ‘Brownie’ troop leaders (and even liberal pastors) encourage the witches’ practice of ‘holding hands in a circle.’ He writes, “This spirit they called Brownie in our language...appeared in time of Papistry and blindness, and haunted houses...”. Of the work of Romish exorcists, he states: “[S]o many of them to be counterfeit, which the Clergy invents for confirming of their **rotten Religion**.” “[T]he Papist church, whom we counting as Heretics” “commonly counterfeits

God.” “[W]e read of Monasteries of nuns which were burnt for their being...” involved with devils (*Daemonologie*).

He warns, “Prophecies and visions are now ceased, all spirits that appear in these forms are evil.” He found that two “symptoms” of devil possession were “incredible strength” and “...the speaking of sundrie languages which, the patient is known, by them that were acquainted with him, never to have learned...” (*Daemonologie*). He adds,

“[A]ll we that are Christians, ought assuredly to know that since the coming of Christ in the flesh, and establishing of his church by the apostles, all...visions, prophecies, and appearances of Angels or good spirits are ceased. Which served only for the first sewing of faith, and planting of the church. Where now the church being established...the Law and Prophets are thought sufficient to serve us, or make us inexcusable, as Christ saith in his parable of Lazarus and the rich man” (*Daemonologie*).

Unlike B.F. Westcott, F. H. A. Hort and J. B. Phillips, corrupt new version editors who engaged in necromancy, King James warned, “Consult therefore with no necromancer” (Coston, p. 52). *Daemonologie* ended stating,

“[T]he consummation of the world, and our deliverance drawing near, makes Satan to rage the more in his instruments, knowing his kingdom to be so near an end” (*Daemonologie*).

By his godly living and opposition to the teachings of the papists *and* occultists, King James generated the deceitful persecutors Christ said would follow “all that will live godly in Christ Jesus” (2 Tim. 3:12).

KING JAMES I was **persecuted** for righteousness' sake



King James's official motto was "Blessed are the peacemakers" (Fraser, p. 75). However, as King of Scotland, he was confronted by "A new Catholic conspiracy, known as the Spanish Blanks, [which] startled Scotland in early January of 1593." "[A] Jesuit priest, Father William Crichton, was the instigator of the plot" to bring 5000 Spanish troops to take over Scotland. After this, King James "was suspicious of Roman priests and regarded the Jesuits with horror" (Bevan, pp. 52, 95). Consequently, in 1602 he complained of "Jesuits, seminary priests, and that rabble wherewith England is already too much infected...I protest, in God's presence, the daily increase that I hear of popery in England" (Coston, p. 30). King James said,

"I will never allow in my conscience that the blood of any man shall be shed for diversity of opinions in religion, but I should be sorry that Catholics should so multiply as they might be able to practice their old principles upon us." "I would be sorry to punish their bodies for the error of their mind" (Fraser, pp. 38, 88).

The death of 30,000 Londoners from the plague brought a soul-searching to the country. King James set about to discourage such heresy as would bring God's chastening. In February of 1604, the King proclaimed "his utter detestation" of the Romish system, calling it "superstitious." In March of 1604, he charged Sir Walter Raleigh with trying to "alter religion and bring in the Roman Superstition." In March of 1604, his speech to Parliament expressed his disapproval of Catholic practices. He made laws to curtail their infiltration (Bevan, p. 89; Fraser, pp. 85, 90).

Immediately, after March of 1604, Jesuit **terrorists** began plotting his death and the total destruction of the entire anti-papal Parliament government. Thirty-six (6x6) barrels of gunpowder, about 6,000 pounds, were smuggled through secret tunnels and buried beneath the Parliament by 13 accomplices. On Nov. 5, 1605, just hours before the gunpowder was set to explode the entire Parliament building, “God out of his mercy” “very miraculously” exposed the plot, writes the Secretary of State. “God hath so miraculously delivered us all,” exclaimed the King to Parliament on Nov. 9, 1605. Like ‘suicide bombers,’ one conspirator said, “I would venture my life” for the ‘cause.’ The conspirators were for the most part “Jesuits” or Jesuit “educated.” The Secretary of State “condemned their doctrine” and called these Jesuits “that generation of vipers” (Philip Sidney, *A History of the Gunpowder Plot*, Rapidan, VA: Hartland Publications, reprinted 1998, p. 184). British historian, Antonia Fraser states,

“[T]he conspirators were what we would now term **terrorists**” (Fraser, pp. 191, 98, 92-93, 38, xv).

The King’s Proclamation stated that the perpetrators were caught and identified as “persons known to be bitterly corrupted with the superstition of the Romish religion, as seduced with the blindness thereof...” Because of the great Christian kindness of the King, he “sent off two of his best surgeons, and a doctor, to attend” to an injured plotter. An accomplice, Father Henry Garnet, “admitted that he had for a period of nearly twenty years been the **Superior of the Jesuits in England...**” The written confession of the terrorists contained an admission that they did it “for the restoring of the Catholic religion in England.” One of the terrorists, Guy Fawkes, feared “in a short time to have all of the Papist sect driven out of England” — a portend hardly

meriting attempted mass murder (Sidney, pp. 153, 84, 93, 109, 116, 152 et al.; Fraser, p. 74 et al.). Fawkes chided further,

“Many have heard him [King James] say at table that the **Pope is Anti-Christ**, which he wished to prove to anyone who believed the opposite” (Fraser, pp. 74, 75).

Such a view, held by most Christians at that time, was hardly a motive for plotting such a death-dealing hate crime. The terrorists were charged with attempting to “subvert the true religion of God, and whole government of the kingdom” (Sidney, pp. 57, 84, 110, 162, 184, 282-303 et al.; the official record, *The King’s Book*, is in Bishop Montague’s collected edition of King James’s writings.)

Other governments had experienced similar problems. On May 12, 1606, when Venetians passed a decree to banish all Jesuits, King James said, “O blessed and wise Republic, how well She knows how to preserve her liberty; for the Jesuits are the worst and most seditious fellows in the world. They are **slaves** and spies as you know” (Bevan, p. 111). In 1607 a papist reported, “The King is a bitter enemy of our religion...He frequently speaks of it in terms of contempt...He is all the harsher because of this last conspiracy against his life. He understands that the Jesuits had a hand in it” (Coston p. 40). (King James used the word ‘slaves’ to refer to those trapped in witchcraft and Jesuit practices. The word ‘slave’ was, and still is, negative in connotation; new versions greatly err in calling Christians ‘slaves of Christ,’ instead of ‘servants of Christ’.)

By publicly opposing the superstitions of Romanism, witchcraft and others sects, King James generated enemies and false criticisms. Jesus said, “[M]en shall revile you, and persecute you, and shall say all manner of evil against you **falsely**...” (Matt. 5:11). King James wrote, “I did ever hold persecution as one of the infallible notes of a false church.”

In addition to the gunpowder plot, the “witches were plotting his death by drowning,” (Bevan, p. 69, 48) like God’s enemies of old.

“Fight neither with small nor great, save only with the king...” (1 Kings 22:31)

Those who cannot successfully find fault with the KJV, turn their tale-bearing tongues to King James himself. He was the subject of “false rumors,” generated by Calvinists, with whom he disagreed. In *Basilikon Doron* he warned his son of Calvinist, “...railing without reason and making their own imaginations the square of their conscience. I protest before the great God that ye shall never find with any Highland or Border thieves greater ingratitude and more lies and vile perjuries than with these...” King James added, “though I lived amongst them, yet since I had ability to judge, I was never of them” (Bevan, pp. 30, 57, 85; Bingham, p. 246). His “Directions Concerning Preachers” (1622) stated, “That no preacher...presume to preach in any popular auditory the deep points of predestination, election, reprobation...by positive doctrine.” His charity added, “That no preacher...shall...fall into bitter invectives, and indecent railing speeches against persons of either **papists** or **puritans** [Calvinists]; but modestly and gravely (when they are occasioned thereunto by the text of Scripture) free both the doctrine and discipline of the Church of England from the assertions of either **adversary**, especially when the auditory [a listener] is suspected to be tainted with one or the other **infection**.” By the end of his reign, most of those holding positions of authority in the church in England were against Calvinism. (McClure, p. 148-149; Henry Gee and William John Hardy, ed., *Documents Illustrative of English Church History*, NY: Macmillan, 1896, pp. 516-518).

The King’s enemies spun wicked “cunningly devised fables” about him. Harvard University Press’s *Jacobean*

Pagent (1963) calls these, “slanders spread by defeated rivals...” Benjamin Disraeli said such authors, “filled their works with Libel and Invective, instead of History...This is the style which passes for history with some readers.” “Historians can and should ignore the venomous caricature of the king’s person and behavior,” notes Maurice Lee, author of *Great Britain’s Solomon: James VI*. Author Stephen A. Coston cites a personal letter to himself from Roger Magnuson, author and trial lawyer, graduate of Stanford University, Oxford University and Harvard Law School. Magnuson wrote, “I find no evidence” to prove the unkind accusations leveled at King James (Coston, pp. 225, 234 215, 324, 329, 258 n. 1). William Sanderson said,

“The King knew no better means to suppress the credit of false rumors, than by his own pious practice in religion, by outward frequency in the exercises of prayer and preaching, duly performing and executing his justice and mercy, with such wisdom, and piety, as made his virtues thereby more transparent to the common view and sense of all men” (Coston, p. 291).

The KJV translators said of King James, “[H]e knew who had chosen him to be a Soldier, or rather a Captain, and being assured that the course which he intended made much for the glory of God and the building up of his church, he would not suffer it to be broken off for whatsoever speeches...” (Holy Bible, 1611, *The Translators to the Reader*, London: Robert Barker).

Stephen Coston’s book, *King James The I of England & The VI of Scotland: Unjustly Accused*, is the definitive source book, defending King James and discrediting his accusers (available through A.V. Publications).

KING JAMES I was a linguist and scholar.



A contemporary of King James, Sir John Oglander, described him as,

“...the best scholar and wisest prince, for general knowledge, that ever England knew...” (Bevan, p. 81).

The KJV translators wrote of “the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto...” (*Translators*). One Italian visitor described King James saying, “He is partial to literary discourse, particularly of theology...His speech is learned and even eloquent” (Bevan, p. 71). King James received the approbation of one of the world’s greatest scholars, Isaac Casaubon (1559-1614). King Henri IV of France made Casaubon the royal librarian. He was professor of Greek at Geneva and wrote editions of the Greek classics. Casaubon was so impressed with King James that he left France and worked under him. Casaubon said of King James,

“He is a lover of learning to a degree beyond belief; his judgment of books, old and new, is such as would become a professed scholar, rather than a mighty prince” (Bevan, p. 112).

King James said of his **early** education, “They gar me speik latin ar I could speik Scotis.” “He was also taught Greek at an early age,” which is evident in his own books. His tutors “made James a scholar.” One of his teachers had studied under Theodore Beza, editor of the Greek text followed, in the main, by the KJV translators. His tutors formed a library of about 600 books just for him, containing the Greek classics and “innumerable Bibles and Psalters, which were presented by ministers and other Protestant zealots.”

King James could quote Bible “chapters from a book from memory” (Bevan, pp. 13, 14; Bingham, p. 234). When Sir Henry Killigrew, the English Ambassador, was permitted to see King James at the **age of eight**, he said,

“He [King James] speaketh the French tongue marvelous well; and that which seems strange to me, he was able *extempore* (which he did before me) to read a chapter of the **Bible** out of **Latin** into **French**, and out of French after into **English**, so well, as few men could have added anything to **his translation**. His school-masters, Mr. George Buchanan and Mr. Peter Young, rare men, caused me to **appoint what chapter I would**; and so did I, whereby I perceived that it was not studied for” (Bingham, p. 233).

A contemporary said of James at the **age of eighteen**, “He is learned in **many tongues**, sciences and affairs of state, **more so** I dare say **than any others of his realm**. In brief he has a marvelous mind, filled with **virtuous** grandeur...” His linguistic skill would serve King James well, as he conversed with his wife in French when they first met. At the young age of **twenty-four**, King James delivered a three-hour speech to the doctors of theology at Copenhagen University and visited Tycho Brahe at his observatory. When King James received his degree at Oxford, he went to the shelves of chained books and said, “I would wish, if ever it be my lot to be carried captive, to be shut up in this prison, to be bound with these chains, and to spend my life with these fellow captives which stand here chained.” He and his entire family were multi-lingual. His children often spoke to each other in French and his daughter often spoke to the King in Italian (Bevan, pp. 27, 43, 143, 126; Paine, p. 83).

In addition to the previously mentioned books, King James wrote the following others, which show his interest in the scriptures and their poetical forms: *The Essayes of a Prentise in the **Divine** Art of Poesie [Poetry]* (1584); *Ane Fruitful Meditetoun on the seventh, eighth, ninth and tenth versies of Chapter XX of **Revelation***; *Ane Meditation upon the First Boke of the **Chroncle** of Kings* (1589); *His Majestees **Poetical Exercises*** (1591); *The Trew Law of Free Monarchies* (1598).

King James's poems are available in *The Poems of James VI of Scotland*, ed. J. Craigie (Scottish Text Society, 1944) and *Basilikon Doron*, ed. J. Craigie (Scottish Text Society, 1944). The manuscript room of the National Library of Edinburgh keeps copies of many of the poems James wrote in his youth. In one poem he wrote about the murder of Christians by 'pagans':

“My Pen for pity cannot write
My hair for horror stands
To think how many Christians there
Were killed by pagan hands.
O Lord, through out this labyrinth
Make me the way to view
And let thy holy three-fold spirit
Be my conducting clew”
(OED, clew: “That which guides through a maze”)
(Bevan, p. 31).

He wrote in *Basilikon Doron* to his son,



“If then ye would enjoy a happy reign
Observe the statutes of your **heavenly** king
And from **his** house make all your laws to spring...
Maintaining aye the right...Walk always, as ever in **his sight**”
(Bevan, p. 58).

The King's **TRANSLATORS**: Retracing their Footsteps



In January of 1604 King James commissioned a Bible to replace the Bishops' Bible. By June of the same year the translators had been chosen. They were divided into six different groups, two each located at Westminster, Cambridge, and Oxford. It appears that the translators began working in the fall of 1604. Professor Allen described their labors as long, complex and arduous (*Coming*, p. 29).

The King issued fifteen rules for translating. The first rule called for “the Bishops' Bible to be followed, and as little altered as the truth of the original will permit.” Forty large unbound Bishops' Bibles were prepared for the translators to mark. One of these marked Bibles still survives and is kept in the Bodleian Library. Rule 14 directed them to use the words from the Tyndale, Mathews, Coverdale, Whitechurch [Great Bible], and Geneva Bibles, when they agree better with the text than the Bishops' Bible. Rule 4 stated that when a word has more than one meaning, the translators should use a word which is “agreeable to the propriety of the place [context] and the **analogy** of the faith [parallel verses, with the built-in dictionary].” Rule 15 called for several of the “most ancient” university professors, who were not translators, to make recommendations about the translation of words which had varied interpretations (EB, s.v. Bible, English, p. 902).

Sequence of Translation of the King James Bible

Each individual translator wrote down his own suggestions (chapter by chapter) for the books assigned to his committee, as required by rule 8. Translators met once each week to share their personal work with their committee. Each group molded one common translation by

merging these individual translations. Rule 9 stated that when a committee finished a book (c. 1607), it should be reviewed by *all* of the members of *all* of the *other* companies. Rule 10 called for the resulting suggestions by these other committees, accompanied by reasons, to be reviewed by the original committee and either adopted, or if unresolved, brought to the final ‘general committee.’ With this plan, each word was reviewed 14 times.

Unlike any English Bible translation, either before or since, the translation was opened to all Christians, according to rules 11, 12, and 13. Men “throughout the kingdom,” from pastors, to deans, to professors, to learned men, to Bishops, to “*any*” spiritual plowmen, who “have taken pains” in their private studies of the scriptures, were asked to study the translation and “send such their observations...so that our said intended translation may have the help and furtherance of *all*...”. “[A]ny...man in the land” could review the work. “To accomplish this review, each company made and passed about copies of its work.” “Manuscripts were prepared and sent out for the scrutiny” of men “throughout the kingdom.” This participation of all “men within this our kingdom” from “far and wide for general scrutiny” is unique. The KJV is the only translation to be screened before its publication by the body of Christ, not just by translators. “[T]he Bps. [Bishops] altered very many places that the translators had agreed upon...,” noted Dr. Brett of the Old Testament Oxford Committee. Suggestions which ensued from the body of Christ at large from the “general circulation” were examined and incorporated by the original committee. In December of 1608 King James requested that “the translation of the Bible shalbe finished & printed so soone as may be” (*Coming*, p. 4; Bishop Bancroft cited in Alfred Pollard, *Records of the English Bible*, London: Henry Frowde by Oxford University Press, 1911, pp. 332-333, 53-55 et al.; *Translating the New*, pp. xxii, lxxxiv, xxiii, xii, xxvii et al.; EB, Bible, English, pp. 902-903 et al.).

A final ‘General Meeting’ of the “chief persons” from each of the six committees examined together the three final annotated Bishops’ Bibles that were the final products of the committees. These 6 or 12 men ironed out those issues which could not be agreed upon by the lower committees. The names and exact number of participants in these final meetings, which took place during the first nine months of 1610, are uncertain. Of this group the only *certain* participants were Andrew Downes and John Bois. The participation of Arthur Lake, John Harmer, and Hutchinson has been suggested. This ‘General’ committee introduced some new refinements. Its members were given 30^{sh} per week to cover their expenses. The other translators were not paid at all. Finally, Bishop Thomas Bilson and Dr. Miles Smith were charged with making *the final edits* and preparing the Bible for the printers. The KJV bears the printing date of 1611; two printings were done in Oxford. Like all earlier English Bibles, it was entitled, the Holy Bible (not the King James Version).

Committee Men for the King James Translation

“*T*here was a time before our time,
It will not come again,
When the best ships...were wooden ships
but...men were iron men”

Rosemary and Stephen Vincent Benet
(*Whitling*, p. 15).



The KJV translators were born and lived their adult lives with a frightfully close view of the persecuting shadow of bloody Queen Mary I. They knew first hand that Rome and its rulers could tolerate the Bible bound “in the letters of Greek, and Latin, and Hebrew,” the classical languages

which Pilate used (Luke 23:38, John 19:19). But Romish rulers would burn, book-by-book and word-by-word, an English Bible by which the Holy Ghost could speak directly to a man, with no mediator except Jesus Christ (1 Tim. 2:5).

Under the “bright” light which shone on the English Bible during the reign of Queen Elizabeth I (1558-1603), the translators, along with all of England, could easily study the English Bible. When given a Bible upon her entry into London for her coronation, “Elizabeth presses it on her lips, and then laying it against her heart...she gratefully thanks the city for so precious a gift” (King James Bible, 1611, *The Epistle Dedicatory*; J. Paterson Smyth, *How We Got our Bible*, London: The Religious Tract Society, 1886-1911 edition, p. 111). Elizabeth’s “1599 Injunctions” stated that the English Bible was *alive* and pastors were told:

“[T]hey shall discourage no man from reading of any part of the Bible...in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the especial food of man’s soul, which all Christian persons are bound to embrace, believe, and follow, if they look to be saved...” (Gee and Hardy, pp. 417-429).

The light of the English Bible exposed what Elizabeth I called, “the darkness and filth of popery” and the “Babylonical Beast of Rome” (Bobrick, p. 171). Such a background gave the KJV translators both a fear of heresy and a love and knowledge of the truth.

The character of the KJV translators can be seen by the *fruit* of their labors and not by conjecture. As Foxe quoted,

“...[Works] do not make a man good or bad, they only make it plain to other men whether the man who performs them is good or bad.”

The King James Bible and its nearly 400 years of spiritual fruit, show forth what the translators bore of the unquenched Spirit’s fruit (Gal. 5:22). The translators were the top achievers in England at that time, academically, and it appears, spiritually as well. They had risen to positions as college Presidents or deans, heads of schools or departments of Greek or Hebrew language. They were not only preachers, pastors, doctors, scholars, and linguists, but they had surpassed, thousands of men with similar training, during a time when speaking Greek, Latin, Hebrew and foreign languages was *common* for university students. Their exceptional God-given abilities, coupled with diligence and an abiding walk with the Lord, set them at the pinnacle of an academic environment where school *children* were educated at a level *above* that of many of today’s university students. (This author speaks from experience as a retired university professor.)

The King appointed 54 men; an official list of 47 names is extant. (The larger number may have included “three or four of the most ancient” scholars, required by rule 15, but not actual members of the committee. Bilson and Bancroft, who did serve in the project, would bring the number to 53. Perhaps the missing fifty “fourth is like the Son of God” (Dan 3:25)?

“**Jesus**, the author...” Heb. 12:2

The following 48 names are listed as “Translators” by the British Museum. They add the name of Thomas Bilson to the list of 47 translators, because although he was not a member of any committees, he and Miles Smith did the final editing.

Westminster:

Lancelot Andrews, William Bedwell, Francis Burleigh, Richard Clarke, Jeffrey King, John Layfield, John Overall, Hadrian Saravia, Robert Tigue, Richard Thomson, William Barlow, William Dakins, Roger Fenton, Ralph Hutchinson, Michael Rabbett, Thomas Sanderson, John Spenser.

Oxford:

Richard Brett, Daniel Featley, John Harding, Thomas Holland, Richard Kilby, John Rainolds, Miles Smith, George Abbot, John Aglionby, John Harmer, Leonard Hutton, John Perin, Thomas Ravis, Henry Saville, Giles Thomson.

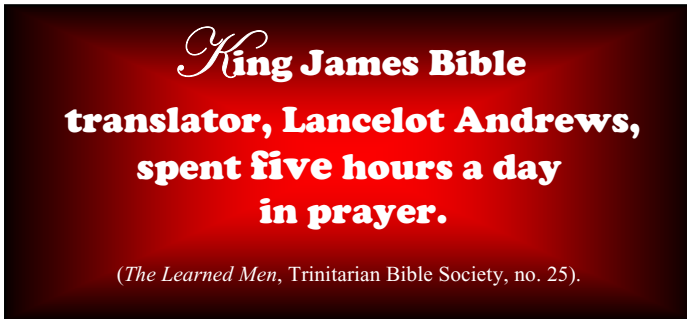
Cambridge:

Roger Andrews, Andrew Bing, Laurence Chaderton, Francis Dillingham, Thomas Harrison, Edward Lively, John Richardson, Robert Spalding, John Bois, William Branthwait, Andrew Downes, John Duport, Jeremy Radcliffe, Samuel Ward, Robert Ward.

King James “doth greatly approve of the said choice” (Pollard, p. 48). Such tall shadows easily reach forward for our examination. All of the translators were counted among the country’s top linguists, pastors, and scholars. The following anecdotes concerning some of them are of interest.

Lancelot Andrews: This translator spent his vacations each year learning a new language, for a total of fifteen languages. This skill caused Thomas Fuller, church historian in the 1800s, to suggest that Andrews could have been “Interpreter General” at the confusion of tongues at Babel. As a child he “studied so hard when others played that if his parents and masters had not forced him to play with them,” he would not have played at all. Each year he *walked* thirty miles home from college to see his parents during spring vacation. His walking partner was Edmund Spenser, the now world-famous poet, who invented the

Spenserian stanza and “many poetic devices,” which “made his poetry so musical that he became known as ‘the poet’s poet’” (*World Book Encyclopedia*, Chicago: Field Enterprises, vol. 16, 1961, p. 607). Later as Dean of Westminster, Andrews had the children bring him their exercises in poetry and verse to examine their proficiency. He was chaplain to Queen Elizabeth and called the “star of preachers.” As such, “he was the means of converting many papists by his preaching and disputations.” In humility, the motto he engraved on his seal was “And who is sufficient for these things!” (“For we are not as many, which corrupt the word of God,” the thought continues 2 Cor. 2:16, 17.) “Many hours he spent each day in private and family devotions.”



John Milton wrote his eulogy. (Gustavus S. Paine, *The Men Behind The King James Version*, Grand Rapids, MI: Baker Book House, 1989, p. 16; Alexander McClure, *Translators Revived*, Lichfield, MI: Maranatha Bible Society, orig. 1858, pp. 61, 65, 62, 67).

William Barlow: A member of the New Testament committee, Barlow chose as the motto for his seal: “sit down in the lowest room” (Luke 14:10), showing the meekness of yet another committee member.

John Overall: Though raised as an orphan, Overall became such a Latin scholar it troubled him to speak English. Yet as a pastor, responding to a soul-sick church member, who wondered if Christ died for *him*, Overall

preached a simple sermon which exposed the error of Calvinism. He said,

“Christ died for all men sufficiently, for the believer only effectually, as the sun that shineth sufficiently to give light to all, though it doth it effectually only to them that open their eyes; as water that is sufficient to quench all thirsty, but doth it only to them that drink it...So Christ, the sum of righteousness, the water of life...” (Paine, p. 33).

Overall’s burden for the souls of men ushered him to the side of Father Henry Garnet, just as this murderer was about to be hanged for his part in the Gunpowder Plot. Overall begged him to receive Jesus Christ as Saviour and express “a true and lively faith to God-ward.” Sadly, Garnet told him not to bother him (Paine, p. 90).

Henry Saville (Savile): His skills ranged from tutor to Queen Elizabeth in Greek and Mathematics, to translator of the *Histories of Tacitus*. He traversed Europe gathering “rare” Greek manuscripts of the Bible and ancient manuscripts of the works of the great fourth century Greek preacher, John Chrysostom (Paine, p. 52). The latter he complied and published in an eight-volume set. The writings of Chrysostom allowed the KJV translators to see first hand, the true text of the earliest Greek New Testament. Saville gave a very early edition of the Gospels in Russian to the Bodleian library as a gift. He was an expert on the earliest English Bible manuscripts, publishing from original manuscripts the written histories of England before Bede. Saville would have been well aware of the text of the oldest English Bibles because —

“**Our records** tell us of translation...

of **the whole [Bible]**
into the same language [**Saxon**] by Beda
within forty years after [the **700s**”
(Matthew Poole, *A Commentary on the Holy Bible*, Preface, c. **1685**, p. iv).

Hadrian Saravia: This translator received a Doctor of Divinity at Oxford, where his skill in Hebrew was unsurpassed. He was sent by Queen Elizabeth as a missionary to the islands of Guernsey and Jersey. “[T]he preaching of **God’s word** was planted there” through his efforts. He worked as a professor at the university in Leyden, Holland and as a pastor for a French church in that city. He also published papers “against the Jesuit” and Calvinist (McClure, p. 72).

John Laifield (Layfield): Hadrian Saravia, a fellow KJV translator, had written about “the savages of America,” but Laifield actually worked toward their conversion, while traveling as chaplain on an expedition across the Atlantic ocean. He described America’s inhabitants as “naked,” except for “chains and bracelets” and jewelry for piercing their “nostrils or lips” and “boring of their lips and ears.” (He must have landed at Fort Lauderdale during spring break.) His extensive knowledge of architecture was helpful in translation work on the Old Testament temple and tabernacle (Paine, p. 36; McClure, p. 75).

George Abbot: His parents had suffered under the hand of bloody Queen Mary. Such family zeal thrust him to the position of Archbishop of Canterbury and Primate of all England. King James filled such posts with men like Abbot and Miles, because like King James I, they detested the

high church formalism which at some points touched Queen Elizabeth's era. Abbot's scholarship extended to the publication of works written entirely in Latin and published in Germany. He wrote a book entitled, *A Brief Description of the Whole World*. In it he described North America saying, "A huge space of earth hath not hitherto by any Christian to any purpose been discovered, but by those near the sea coast it may be gathered that they all which do there inhabit are men rude and uncivil, without the knowledge of God." He described those living in its "northwest" as "addicted to witchcraft and adoration of devils, from which they could not be persuaded to abstain even in the very presence of our countrymen." He was overwhelmed with grief when a hunting accident, through his error, caused the death of a gamekeeper. He gave funds to support the man's widow and fasted monthly for her the rest of his life. Abbot lived to crown Charles I as king upon the death of King James (Paine, p. 54; McClure, p. 121).

Lawrence Chaderton: This KJV translator was a convert from "popery," and as a consequence, was disinherited by his family. Like Paul, he "suffered the loss of all things" (Phil. 3:8). The library of Emmanuel College still preserves a Hebrew Bomberg Old Testament (1518) that shows his notes in the margin. He was well conversant in Greek, Latin, Spanish, French, and Italian, yet this Doctor of Divinity was described as quite "modest." He was called an "excellent preacher," who after preaching once for over two hours said, "I will no longer trespass on your patience." The congregation called back to him in unison: "For God's sake, go on, go on!" His household help were never permitted to cook or clean for him when church was in progress. He said, "I desire as much to have my servants to know the LORD, as myself." He lived to the ripe age of 103, one biographer notes, a longevity perhaps attributed to "a living affection for the poor" (Psa. 41:1, 2). (Paine, pp. 26, 27; McClure, pp. 85, 88).

William Bedwell: This “eminent Oriental Scholar” published an edition of the gospel of John in Arabic and Latin. He wrote a three-volume Arabic lexicon and a Persian dictionary. Modern version editors *sometimes* mistranslate Hebrew words by following so-called ‘cognate’ language lexicons. This originated with higher critics, like Hebrew lexicon authors Gesenius, Brown, Driver, Briggs and others, who examined nearby languages in their faithless effort to *prove* that the Hebrews had compiled their Bible from the myths and vocabulary of neighboring tribes (e.g. NKJV’s ‘pim’ in 1 Sam 13:21 is an invented word, a mistransliteration of *pajim*, whose *supposed* meaning is based on remote similarities to a term of measurement in Akkadian [northern Babylonia]. To support their invented word, new versions must add the word [*charge*] which occurs in no Hebrew manuscripts [OED s.v. Accadian].) Unlike the higher critics, Bedwell believed the Bible was the word of God. He was also discerning enough to identify the secular and pagan elements in these neighboring languages. He published a book entitled *A Discovery of the Impostures of Mohamet (Mohammed) and the Koran*. As a mathematician, he invented the geometrical “Bedwell’s Rule.” (McClure, pp. 77, 78).

John Rainolds: This child prodigy entered college at the early age of 13 and quickly became a lecturer in Greek and later President of Corpus Christi College. He had been a convert from Romanism to Christianity and successfully won public debates with Romanists who publicly challenged his scriptural faith. In his great love for precious lost Catholic people, he wrote a 600-page paper with Biblical facts. This he showed to a young “papist” confined to the Tower of London. He took the much extended tract to him and prayed with him, “God give you both a soft heart and an understanding mind that you may be able wisely to discern and gladly to embrace the truth when you

shall hear it” (Paine, p. 23). He became “a most able and successful preacher.” Of evangelism and missions, Rainolds said,

“[U]nto us Christians, no land is strange, no ground unholy...and every faithful company, yea, every faithful body, a temple to serve God in. The presence of Christ among two or three, gathered together in his name, maketh any place a church” (McClure, pp. 94, 97-98).

“His memory was little less than miraculous,” therefore he was called “a living library, and a third university.” A contemporary said, Rainolds was “most excellent in all tongues...And as to virtue, integrity, piety, and sanctity of life, he was so eminent...” He practiced a style of writing called *Euphuistic*, “which was based on alliteration and classic patterns of formal balance.” (See chapters entitled “Magnified Words” and “Even Balance.”) He wrote a pamphlet entitled, “The Overthrow of Stage Plays,” which chided theatrical dramatizations because they tend to —

“...inflame youth with love, entice him to dalliance, to whoredom, to incest, injure their minds and bodies to uncomely, dissolute, railing, boasting, knavish, foolish, brainsick, drunken conceits, words, and gestures.”

An “arrow whether shot purposely by some Jesuited papist” or someone else, struck him, but did no real injury. Many years later on his death bed, he wrote his testimony of faith saying, “These are to testify to all the world, that I die in the possession of that faith which I have taught all my life, both in my preaching and in my writings, with an assured hope of my salvation, **only by the merits of Christ my Saviour**” (Paine, pp. 23, 25; McClure, pp. 98-102).

Thomas Holland: His parting exhortation was always: “I commend you to the love of God, and to the hatred of all popery and superstition.” “Even while he labored on the Bible, he gave much time to fervent prayers...” When Holland was dying, he said, “Come, Oh come, Lord Jesus; I desire to be dissolved and be with thee.” Fellow translator, Dr. Kilby, said in Holland’s funeral sermon, “[He] had a wonderful knowledge of **all** the learned languages, and of all arts and sciences...He was mighty in the Scriptures...” (McClure, p. 105; Paine, p. 47).

Richard Kilby: He was the King’s Professor of Hebrew and wrote a commentary on Exodus. In his sermon, “The Burden of a Loaded Conscience,” he gave his own testimony, as a “sinner”...“hardened in sin and void of repentance, [which] causeth me to heap wrath upon wrath and vengeance upon vengeance to the increasing of mine everlasting torments in hell fire.” He begged his listeners to receive Christ as he did,

“Consider well what he hath done for you...when you were by sin made like the devil, and must therefore have been condemned to hell torments, God sent his only Son, who taking unto him a body and soul, was a man and suffered great wrong and shameful death, to secure your pardon, and to buy you out of the devil’s bondage, that ye might be renewed to the likeness of God...to the end ye might be fit to keep company with all saints in the joys of heaven...” (Paine, p. 48).

To the same sermon he added his own prayer:

“O most mighty and most gracious Lord God, I, wretched man, the worst of the

world, do cry thy mercy for all my sins, which this day or at any time have come out of my heart, by way of word, deed, or thought. I heartily thank thee for all the blessings which thou has graciously and plentifully given me...[B]e merciful...unto all those for whom I ought to pray” (Paine, pp. 48-49).

Kilby’s poetry skills and godly spirit are evident in the following example of his writing:

“With truth, repentance and right faith
Mine heart and soul fulfill,
That I may hate all wickedness,
And cleave fast to thy will” (Paine, p. 49).

Samuel Ward: Ward was remembered in poetry that called him “skilled in tongues, so sinewy in style; Add to all these that peaceful soul of thine, Meek, modest...” (McClure, p. 151). He kept a personal diary during his college days, which is still available today. In it he shows that “knowledge” follows “virtue” and must be followed by “temperance.”

“[A]dd to your faith **virtue**, and to virtue **knowledge**; And to knowledge **temperance**...” 1 Peter 1:6.

In his diary he chides himself for:

May 23: “My sleeping without remembering my last thought, which should have been God.”

June 14: “My negligence...in hearing another sermon sluggishly.”

May 26: “dullness this day in hearing God’s word...sin of pride...by-thoughts at prayer time.”

June 22: “My immoderate diet of eating cheese”

July 15: “My incontinent thoughts at Hobson’s” (Paine, p. 62).

Ward & the Myth of Revision

Samuel Ward was involved in the ongoing proofreading of the KJV text after its publication in 1611. The only changes to the KJV since 1611 are of three types:

1. **1612:** Typography (from **Gothic** to **Roman** type).
2. **1629 & 1638:** Correction of typographical errors
3. **1762 & 1769:** Standardization of spelling

The first change involved the *look* of the type. The original 1611 was printed using a German **Gothic** font, an old ornate typestyle meant to imitate the hand drawn manuscripts of the Middle Ages. Some of the letters in the 1611 printing looked (not sounded) different from the Roman type used in the 1612 printing. For instance, in the 1611 edition, when the lower case letter ‘s’ was used at the beginning or middle of a word, the **Gothic** stretched out form looked like our Roman letter ‘f’; the **Gothic** ‘v’ *looked* like today’s Roman ‘u’, while the **Gothic** ‘u’ looked like today’s ‘v’ (e.g. “the fame fhall be faued,” *sounded* just like today’s “the same shall be saved.” It simply *looked* different.

The second changes involve the correction of typographical errors. In 1629 and 1638, Samuel Ward and fellow translator John Bois, proofread the KJV for typographical errors for Cambridge University Press. Since Ward and Bois had been on the original committee, they could find the printer’s slips. The total misprints of *both* of the *two* 1611 printings *combined* exhibit *much over* 100 misprints from the *intended* text of the KJV translators. When matched against a current KJV one might wrongly conclude that “the” 1611 KJV was different in 136 places from today’s KJV, not realizing that the differences were typographical errors brought about during the *typesetting* of the two 1611 editions.

The third and last changes involve the standardization of spelling. English spelling was not uniform until the late 1700's. Before that time the same word was even spelled differently within the same sentence. Letters were sometimes added to justify and even out columns of type. Letters were doubled and 'e' was often added (e.g. 'fhewe' for 'shew,' 'dayes' for 'days,' and 'Sonne,' for 'Son.' The spelling of the KJV was standardized and made uniform beginning in 1762, by Dr. Thomas Paris of Cambridge, and finally in 1769, by Dr. Benjamin Blayney of Oxford.

These typo-corrected editions of 1629 and 1638 and standardized spelling editions of 1762 and 1769 are *wrongly called* 'revisions' of the KJV, by those* who would like to *pretend* that the KJV has undergone "several revisions" or "four revisions" correcting "slight inaccuracies" and "its English form" (*e.g. G.W. Anderson and Mrs. D.E. Anderson, "The Authorized Version – What Today's Christian Needs to Know about the KJV"; *Preface to the New King James Version*, p. xxi.). **There have never been any 'revisions' of the KJV text.** The 'Board of Managers' of the American Bible Society in 1852 thoroughly examined the text of the KJV and determined that:

"The English Bible as left by the translators has come down to us **unaltered** in respect to its text...With the exception of typographical errors and changes required by the progress of orthography [spelling] in the English language, the text of our present Bibles remains **unchanged**, and without variations from the original copy as left by the translators (*Report of the Committee on Versions to the Board of Managers of the American Bible Society*, 1852, pp. 7,11 as cited by George T. Crabb, *Final Authority: A Lesson Series*, Troy, MI: GTC Publications, 1996).

The following four printings changed the following:

1629: Correction of typographical errors (begun)

1638: Correction of typographical errors (continued)

1762: Standardization of spelling (begun)

1769: Standardization of spelling (completed)

The Myth of Revision by David Reagan (available through A.V. Publications or Beebe Publications) proves that lists published by KJV critics (e.g. Pirkle, Combs et al.), purporting to show various or changed readings in KJV editions, are simply showing lists of typographical errors which had crept into one printing or another (which KJV translators Ward and Bois attempted to fix in subsequent printings). When one considers that, since 1611, many millions upon millions of copies of the KJV's thousands upon thousands of words, have been typeset, EACH LETTER BY HAND, BY CANDLE LIGHT, for hundreds of years, thousands upon thousands of times, by thousands upon thousands of printers, it is easy to see how misprints could creep into a printing by one or several printers, and how corrections would have to be done periodically to keep on course. Scrivener lists many of the typos and the course of their correction over the years [e.g. 1613, 1616, 1629, 1638, 1744, 1762, 1769 et al.]. He lists some of the few unwarranted variations. Seeing for one's self his list of typos, which have been fixed over the years, makes the myth of any actual *textual* 'revision' of the KJV vanish into smoke. Most are spelling errors of insignificant words, such as 'Jehoiakins' vs 'Jehoiachins.' Most were fixed almost immediately by Ward and Bois.

Today the effort continues to keep the KJV without misprint. Cambridge University Press's large-print text-only edition is the standard. (available from A.V. Publications; www.avpublications.com). Local church publishers continue the tradition (Bearing Precious Seed,

e.g. Local Church Bible Publishers, P.O. Box 26024, Lansing MI, 48909). Sadly, Zondervan and the American Bible Society are deviating ever so slightly from the standard spelling. Others like Oxford University Press and Thomas Nelson allow one or two spelling typos to remain. (F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611): Its Subsequent Reprints and Modern Representatives*, Cambridge University Press, 1884).

Ward & the Apocrypha

Samuel Ward was among a few who were assigned the task of translating the *Apocrypha*. King James I said,

“As to the Apocryphal books, I omit them because I am no papist” (*Basilikon Doron*).

Most Christians shared the King’s desire for a Bible without the bulky historical Apocrypha. As early as 1612 printers (London: Barker), anxious to supply the large demand, printed Bibles without the appendage of the unnecessary *Apocrypha*. They were following the pattern of the quarto edition of the Great Bible (ed. 1549), some copies of the 1599 Geneva, a quarto edition of the Bishops’ Bible, dated 1577, and many personal hand-sized earlier Bibles. Antiquarian booksellers today offer for sale numerous **early** copies of the KJV without the *Apocrypha* (e.g. 1612, 1629 (Norton and Bill “Printers to the King’s Most Excellent Majesty”), 1637, 1653, 1662, 1682; Peter Cresswell, *Antiquarian Bibles*, South Humberside, England: Humber Books, Catalogue 23 et al.; TBS, No. 31).

The *Apocrypha* is a series of books, written between B.C. 250 and B.C. 100, which exemplify the “superstitious” “traditions,” “imagination,” and “commandments of men” which Jesus and Paul warned against (Acts 17:22, Matt. 15:9, Rom. 1:21, Gal. 1:14). The *Apocrypha* characterizes the “cultural, ethical, and religious background” which

surrounded the time of Christ. Even Princeton’s Bruce M. Metzger writes,

“This body of literature also supplies important information regarding the life and thoughts of the Jewish people during a significant period of their history, namely the period just prior to the emergence of Christianity. By becoming acquainted with these books, therefore, one will be better able to understand the political, ethical, and religious background of the contemporaries of Jesus Christ” (Bruce M. Metzger, *An Introduction to the Apocrypha*, NY: Oxford University Press, 1957, p. viii).

For the same reason, current Study Bibles, like the *Scofield Reference Bible* (“From Malachi to Matthew”) and *Dake’s Annotated Reference Bible* (“Between the Testaments”) include a section between the Old Testament and the New Testament, explaining the events, history and beliefs of the intertestamental period. The KJV translators, like early Bibles, simply included the real thing. No one today thinks that Scofield’s notes are *a part of* the Bible, just as no true Christian in 1611 thought that the *Apocrypha* was a part of the Bible. Bible *Prologues* stated ‘up front’ that the *Apocrypha* was not scripture. The Great Bible’s *Prologue* stated that the Apocrypha was not “found in the Hebrew” Bible. Wycliffe’s *Prologue* said that the Apocrypha “is, without authority.” Luther’s Bible (1534 ed.) stated that the *Apocrypha* is “not to be considered as equal to Holy Scriptures.” The early *Westminster Confession of Faith* stated that the *Apocrypha* is “no part of the Canon of Scripture; and therefore are of no authority in the church of God; nor to be any otherwise approved, or make use of, than other human writings.” The KJV translators said that the Apocrypha was not scripture because it was not written in Hebrew, nor ever accepted by the Jews or early

Christians, nor ever mentioned by Jesus Christ — because it detailed those “superstitious” “traditions” which Jesus and Paul warned about.

Early Bibles, including the KJV, placed numerous non-Biblical items within the binding of the Bible for practical reasons. They included things like calendars, genealogies, maps, gazetteers, metrical Psalms for singing, and the *Apocrypha* (which shed light on just exactly what “superstitions” and “traditions” were being followed by the Jews). Even today Bibles include concordances, dictionaries, notes, histories, commentaries, and cross references. No one mistakes these for being equal to the scriptures. In 1611 and before, *few* people had a collection of books; most owned only *one* book, the Bible. Binding other materials within it served a practical need. Even today it is less expensive to print and purchase one book of 1200 pages, than two books each having 600 pages (hence the form of the book in hand).

Unlike pure early English Bibles, such as the KJV 1611 which *separated* the *Apocrypha* from the Bible, the corrupt Catholic bibles (e.g. *New Jerusalem Bible*) and their manuscripts (e.g. *Vaticanus* from which the TNIV, ESV, HCSB NIV, and NASB are translated) intersperse these corrupt books *among* those of the Bible. Rather than including them as a warning of exactly *what* “commandments of men” Jesus was warning about, these corrupt versions placed Tobit, Judith, 1 and 2 Maccabees after the book of Nehemiah; they placed Wisdom and Ecclesiasticus following the Song of Solomon and Baruch following Lamentations. The Song of Azariah, Susanna, and Bel and the Dragon are included *in* the book of Daniel. Why? The Catholic church has adopted the “traditions of men” expounded in these books. Some of the heresies included in these books include the following taken from the *New Jerusalem Bible*:

- 1.) “[A]lmsgiving expiates sins” and “almsgiving saves from death and purges every kind of sin” (Ecclesiasticus 3:30, Tobit 12:9).
- 2.) Purgatory, and prayers for the dead (2 Maccabees 12:39-45).
- 3.) “[T]orments and the rack...irons” for the “disobedient” (Ecclesiasticus 33:24-29).
- 4.) The immaculate conception for Mary; reincarnation and transmigration of souls for New Agers and Hindus (Wisdom 8:19, 20).
- 5.) Monism and pantheism. “For your imperishable spirit is in everything!” (Wisdom 12:1). Even new versions changes, like the NKJV’s “God is spirit” (John 4:24) echo the New Age concept that god is in “everything.”

Since Catholic bibles include the Apocrypha *as scripture*, it becomes vital that Bibles no longer include it, *even as history*.

Miles Smith: In addition to his expertise in Greek, Latin and Hebrew, Smith was as familiar with Chaldee, Syriac, and Arabic, as he was with his native tongue. He wrote the Preface to the KJV, entitled, *The Translators To the Reader*. He was discerning in doctrine, detesting the high church formalism of Queen Elizabeth’s era. His contemporaries called him a “very walking library,” a gift that served him well when he and Bilson served as *the final* editors of the King James Bible (McClure, p. 110).

Andrew Downes: For forty years he was Professor of Greek at St. John’s College, Cambridge. He worked along side of Mr. Saville on the edition of the early Greek writer,

Chrysostom. Downes served as one of the final general committee editors of the KJV.

Leonard Hutton: When confronted with petty church infighting, which even today, keeps many Christian brothers and sisters at bay, he said, “How much better were it to turn these forces that are spent upon, against the common adversary [Satan] who (as lamentable experience hath taught us) maketh this strife of ours a fit occasion and instrument to overthrow our common faith” [Gal. 5:15] (Paine, p. 94).

Thomas Bilson: This distinguished poet, Bishop, and theologian, always defended the literal sense of the Bible. He was called “commander in chief in spiritual warfare,” although not a translator. He and Dr. Smith did *the final* editing on the Bible. The notes that KJV translator John Bois made concerning word options still pending at the close of the project, give the impression that many final decisions on wording were yet to be made when Bilson and Smith received the text. Bilson’s straight theology and poetic talent, along with Smith’s, Paine feels, “brought to the final editing its real inspiration” (McClure, 165; Paine, p. 133). As this book documents, the English Bible has always been quite generally the same and has never lost or gained any inspiration. (A baby chick, unseen the moment before it pecks its way out of the egg, it is *no less* “perfect” than after it pecks its way out, and *no more* perfect the day it brings forth its own first egg.)

Richard Bancroft: This Bishop of London was not a translator, but is mentioned in the Translators’ Preface as “chief overseer” of the production of the Bible. Thomas Fuller, church historian in the 1800s, said Bancroft “well hardened the hands of his soul” from handling “nettles and briars” (e.g. Ezek. 2:6). When handed a libelous letter, Bancroft responded, “Cast it to an hundred more which lie

here on a heap in my chamber” “Dissenters, whether popish or puritan [Calvinist]” piled his desk with complaints. (McClure, p. 167).

John Spencer: He became a lecturer in Greek at the early age of nineteen at Corpus Christi College, Oxford. Like King James, he “dreaded Puritanism [Calvinism] quite as much as Popery” and later became the King’s chaplain. His wife was the great niece of Thomas Cranmer, the archbishop of Canterbury who was burned at the stake by bloody Queen Mary (McClure, p. 136).

Richard Brett: This expert in Chaldee, Arabic, Ethiopic and Latin, as well as Greek and Hebrew, authored several books written entirely in Latin. History records, “[H]e was a most vigilant pastor, a diligent preacher of God’s word, a liberal benefactor to the poor, a faithful friend, and a good neighbor” (McClure, pp. 110-111).

Richard Edes: He was chaplain to both Queen Elizabeth and King James I. His poetry skills were untapped (unless he left some preliminary notes) because he died at the beginning of the work.

John Harmer: This translator debated the ‘popish’ doctors at the Sorbonne numerous times. He also translated some of Chrysostom’s Greek writings into Latin, as well as translating Beza’s French sermons into English.

John Richardson: This “most excellent linguist” and Professor of Divinity took part in public debates, using only the Latin language.

Francis Dillingham: This “excellent linguist” debated entirely in the Greek language. He wrote several books on the Christian faith and about the “Romish controversy” (McClure, p. 89).

Thomas Harrison: This KJV translator was a chief examiner of those who sought to be professors of Hebrew and Greek at Trinity College in Cambridge. Historians see him as one of the poets engaged in the translation.

Edward Lively: Called “one of the best linguists in the world,” Lively was a Professor of Hebrew. He wrote a Latin commentary on the five minor prophets and authored a book on Bible chronology. After the death of his wife, he raised their eleven children alone (McClure, p. 80).

Richard Thompson: This “Philologer” mastered root words in many languages and thereby extended his fame to France, Italy and Germany (McClure, p. 77).

Robert Tigue: (variously spelled: Teigh, Leigh) He was educated at Oxford and Cambridge and has been called a “profound linguist” (McClure, p. 75).

Richard Clark: He was a very well known preacher, whose sermons were later published.

Geoffrey King: He was Professor of Hebrew at King’s College at Cambridge.

Robert Spaulding: He was Professor of Hebrew at St. John’s College in Cambridge.

John Harding: He was President of Magdalene College and a professor of Hebrew.



The magnified role John Bois had in the translation of the King James Bible begs us to take a closer look at this man. Upon the death of Lively, the President of the Cambridge company responsible for translating part of the Old Testament, Bois was asked to direct this portion of the translation. As director, he was also one of the “chief persons” selected to be on the general committee for the final editing. He also took notes of the proceedings of this final committee, which are discussed elsewhere in this book.

The KJV translators were nursed by **parents** who had hidden their Bibles and bodies from the torch-bearing henchmen of Queen Mary (reigned 1553-1558) and the unpredictable Henry VIII (reigned 1509-1547). Bois’s father William lived when, “one foot of S. Peter’s [the pope’s] chair [was] standing then in England” (*Translating For King James*, p. 128). During that era, the contrast between light and darkness was seen in the bright fire of the dark night burnings of **martyrs** during the reign of Catholic Queen Mary. Bois’s father had been a student of one such enemy of Rome, Cambridge professor, Martin Bucer, who had left the Catholic priesthood and Dominican Order, through the good influence of Erasmus. Bucer’s converts, like Bois’s father, were so many and so outspoken that, after Bucer’s death, “[His body was dug up and burnt, and his tomb demolished]” by bloody Queen Mary (EB, s.v. Martin Bucer). William Bois left the church of Rome and, like many others during this violent period, fled for his life. Writing in the 1600s, Bois’s biographer states,

“[T]he dislike of popery growing with the more perfect knowledge of it; which to their shame verifies the Romish maxim (ignorance is the mother of devotion) and

being, by Mr. (Martin) Bucer, who was then divinity professor, instructed in a more perfect way; he [William Bois] pull'd his neck from under his holinesses yoke..."

"[H]e withdrew himself into High Suffolk, (for doubtless the fire which burn'd...Bucer's...dead bones, would have scorched the living flesh of their adherents, had they stayed within the heat of it" (*Translating For King James*, p. 129).

A father who fled on foot from the inquisitor's torch, would nurture a son who knew quite well the sharp difference between a godless Latin Vulgate bible and the pure text which so often shared the flames with the persecuted brethren. He chose to rear this translator-to-be in,

"that town was one of the first which received the purity of the gospel...The whole town seemed rather an university of the learned..." (John Foxe, *Acts and Monuments* as cited in *Translating For King James*, p.129).



Bois's mother "had read the Bible over twelve times," contrary to the false impression we are given that the Bible remained chained to the church's pulpit. In turn, John Bois had "read the Bible over by the time he was five years old." His father, who worked as a pastor during the reign of Elizabeth, was "learned in the Hebrew and Greek excellently well." He then taught John Bois to read both languages "by six years old." John was admitted to the University eight years earlier than normal, "being but fourteen years old." He went to college with a friend whose father had been Erasmus's personal assistant (*Translating For King James*, pp. 129, 130, 131).



Young Bois's professor read to him the "most

difficult Greek authors he could devise" and, even at such a young age, he always answered successfully. His college habit of working from 4:00 in the morning to 8:00 in the evening continued, when as a professor of Greek himself, he gave 'voluntary' lectures at 4:00 a.m..

When Bois was not pastoring, "he frequented the church very much; and was a most diligent, attentive hearer of sermons...He seldom went to church to beg a blessing of God, but he gave a blessing to some poor body before he came home." As a pastor, "the care he had of souls committed to his charge" was extraordinary.

"The very poorest servant in the church he caused to come to his own table...Often would he send, and sometimes carry, money to prisoners...His charity was very exemplary, both in giving and forgiving, alms, offences...He was always ready to perform any office of love...(*Translating For King James*, pp. 133, 136, 134, 150, 149, 143, 148, 149).

His willingness to "keep under my body, and bring it into subjection" (1 Cor. 9:27), (unheard of in our couch potato/translator era), strengthened him so, "[H]e hath often walkt out of the college in the morning, to dinner to his mother's house in Suffolke; which was above twenty miles." Bois was like Erasmus, who *stood* to study, read or translate the scriptures, in reverence for the word of God.

"The posture of his body [Bois] in studying was always standing; except, when he eased himself upon his knees...In his prayers with his family, he always kneeled upon the bare

bricks. In his private devotions, he often, of late prayed walking. He had many Timothies, of which he used to make mention by name in prayers. He seldom began any thing, though of but small consequence, without some short invocation of divine assistance...He used fasting also... sometimes twice in one week” (*Translating For King James*, pp. 145, 147, 148, 150).



Bois continued to study eight hours a day in his very advanced years, and the “difficult labor hath boiled him in his own sweat.” On his death bed, at the age of 83, when he was in pain, he told his children,

“...that, if at any time, he expressed any thing which favoured of impatience, they should tell him of it” (*Translating For King James*, pp. 143, 152). (Bois’s biographer was Anthony Walker, author of the book, *The Great Evil of Procrastination, or the Sinfulness and Danger of Deferring Repentance*.)

Other KJV Translators: Space limitations prevent discussing all the men. John Aglionby, Leonard Hutten, and William Thorne, although not on the original list, replaced men who died during the translation (Richard Edes, Edward Lively, Ralph Hutchinson, William Dakins, John Rainolds, Thomas Ravis). The names of Daniel Featley (on the British Museum’s list of translators), Arthur Lake, James Montague, Thomas Sparke, Nicholas Love, George Ryves, Ralph Ravens, and William Eyre have been suggested as later participants. Contrary to contemporary myths, Shakespeare and Flood did not participate.

Beliefs of the King James Translators

On Jesus Christ: The notes of the KJV translators on Rev. 3:14 show their orthodoxy; Jesus is “the cause...of the creatures, not however the first and chief among the creatures,” they note (*Translating For King James*, p. 99).

On the Scriptures: The translators wrote that the scriptures will first, “make thee wise unto salvation” (2 Tim. 3:15) then,

“...if out of the way, they will bring us home; if out of order, they will reform us, if in heaviness, comfort us; if dull, quicken us; if cold, inflame us...” (*The Translators*).

On Justification: The KJV translators believed in justification by faith in the blood of Jesus Christ. They stated,

“But when the fullness of time drew near, that the Sun of righteousness, the Son of God, should come into the world, whom God ordained to be a reconciliation **through faith in his blood**...of all them that were scattered abroad...” (*Translators*).

The KJV translators’ note on Heb. 12:15 states, “I understand the public proclamation of the Gospel” (*Translating For King James*, p 85). On Rom. 3:25, 26 their notes record:

[“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his

righteousness: that he might be just, and the justifier of him which believeth in Jesus.”]

“The Apostle shows, unless I am mistaken, in the justification of the sinner in this way that mercy is tempered with justice, so that neither may be an impediment to the other: there is justice because he has punished our sins; mercy, because in another, not in us... the sense is, that the justice of God stands whole, whether we contemplate sins having been pardoned, or indeed to be pardoned, and which now are pardoned.”

”Scarcely another place is to be found more apt to this point, so that there is exhibited how well the judgment of God joins with his mercy: He is...[righteous], i.e. at the same time just; and nevertheless...[he justifies], i.e. He justifies the sinner, i.e. He is merciful in the highest degree” (*Translating For King James*, p. 39).

On the New Birth: The translators’ note on 2 Peter 1:4 states that “partakers of the divine nature” simply means, “of heavenly regeneration” (*Translating*, p. 93). Their comment disallows any New Age interpretation of that verse.

On Baptism: Their note on 2 Peter 3:21 proves they do not believe in baptismal regeneration, like many of today’s baby-sprinkling Church of England Anglicans or Episcopalians. “The soul is not sanctified in the washing, but in the vow,” they write (*Translating For King James*, p. 93).

On Eternal Life: On 1 Cor. 15:19 they write, “...eternal life is the object of hope: They only therefore are miserable, whose hope is not extended beyond the present life.” Of the

“firstborn, which are written in heaven...” they say, “death of the faithful is not...[extermination], but...[fulfillment], because it joins them more perfectly and more fully with the head, Christ” (*Translating For King James*, pp. 105, 85).

On Sin: On James 4:4 they comment, “The love of the World is the hatred of God” (*Translating For King James*, p. 89). For James 1:14 and 15 they list four steps toward sin:

**The King James Bible translators
warn that
“the four steps of sin” are
“Suggestion, Delight, Agreement,
Act”
(*Translating For King James*, p. 87).**

On Church: The general assembly of Heb. 12:23, is “...a joyful assembly of those who are gathered in the same place, so that a common joy may be celebrated...” they note (*Translating For King James*, p. 85).

On Child Training: On Eph. 6:4 (“And ye fathers, provoke not your children to wrath”) they remark, “...for it falls out from too great austerity that children are angry with their parents, and bear their authority reluctantly and impatiently” (*Translating For King James*, p. 61).

On Gal. 1:10 they stated,
“For do I labour
to satisfy men,
or God?”

(*Translating For King James*, p. 107).

The KJV translators produced these following works. Few have heard of these books. None are classics. These translators were not, without the hand of God, capable of creating a classic like the KJV. For the last 400 years, the English speaking people wisely loved this Bible and “received it **not as the word of men**, but as it is in truth, the word of God, which effectually worketh also in you that **believe**” (1 Thes. 2:13)! (Some, who say the KJV is the words of men and do not “believe” it is the very words of God, miss its *effectual working* in their lives.)

Abbot, George. *A Brief Description of the Whole World*. London, 1656; *An Exposition Upon the Prophet Jonah*. London, 1613; *The Reasons Which Dr. Hill Hath Brought for the Upholding of Papistry*. Oxford, 1604.

Andrewes, Lancelot. *Works*. 11 vols. Oxford, 1854.

Barlow, William. *The Sum and Substance of the Conference*. London, 1638; *An Answer to a Catholic English Man*. London, 1609; *A Defense of the Articles of the Protestants' Religion*. London, 1601; *Sermons*. 1606, 1607.

Bedwell, William. *The Arabian Trudgman*. London, 1615; *Description of Tottenham High Cross*. London, 1617.

Bilson, Thomas. *Sermons*. London, 1599-1610.

Chaderton, Laurence. *Sermons*. 1580, 1584.

Clarke, Richard. *Sermons*. London, 1637.

Dillingham, Francis. *A Golden Key: Opening the Locke to Eternal Happiness*. London, 1609.

Fenton, Roger. *An Answer to William Alabaster*. London, 1599; *Of Sinning and Sacrifice*. London, 1604; *A Treatise on Usury*. London, 1611.

Holland, Thomas. *Sermons*. Oxford, 1599, 1601.

Hutton, Lionel. *An Answer to a Certain Treatise of the Cross in Baptism*. Oxford, 1605.

Kilby, Richard. *The Burden of a Loaded Conscience*. Cambridge, 1608.

Layfield, John. “A Large Relation of the Porto Rico Voyage”; In Samuel Purchas: *Hakluytus Posthumus. or Purchas His Pilgrims*, vol. 16. Glasgow, 1906.

Lively, Edward. *A True Chronology of the Times of the Persian Monarchy*. London, 1597.

Overall, John. *Bishop Overall's Convocation Book*. Oxford, 1690.

Rainolds, John. *The Overthrow of Stage Plays*. 1599; *The Prophecy of Obadiah Opened and Applied*. Oxford, 1636; *Sermon 10 on Haggai*. 1599.; *The Sum of the Conference Between John Rainolds and John Hart*. London, 1585.

Saravia, Hadrian. *Defensi Tractationes*. London, 1610; *Diversi Tractatus*. London, 1611.; *Examen Tractatus*. London, 1611.; *A Treatise on the Different Degrees of the Christian Priesthood*. Oxford, 1590.

Saville, Henry. *The End of Nero*. London, 1591; *Johannes St. Chrysostomus*. Opera Graeca. 8 vols. London, 1613.

Smith, Miles. *Sermons*. London, 1632.

Spenser, John. *God's Love to His Vineyard*. London, 1615.

Thomson, Richard. *Diatriba*. Leyden, 1616; *Elenchus Refutationis*. London, 1611.

Thorne, William. *A Kenning Glass for a Christian King*. London, 1603.

Ward, Samuel. *Diary in Two Elizabethan Puritan Diaries*. London, 1933.

After reading and enjoying the light from the writings of the KJV translators, compare them to the dark and vile propaganda printed by Rupert Murdoch's Harper Collins Publishers (owner of Zondervan), the publisher of the NIV and TNIV. To smear their staunchest competitor, the KJV, they have produced a snare-filled history of the King James Bible, entitled, *God's Secretaries*, by Adam Nicolson (who boasts that he is "no churchgoer"). With a palette piled with dark words, but **no facts or footnotes**, he paints a hideous face for King James I and his translators — calling the King "ugly," "vulgar," "nervous," and "foul-mouthed" and dubbing his translators "worldly," "sensuous," and "self-serving." To create damage control for Rupert Murdoch, whose publication of vile and obscene materials is highly documented, Nicolson pretends that one of the KJV translators was also a "drunk pornographer." According to Nicolson's error-filled book the "Greek of the New Testament" may have been "concocted" by "illiterate, half-starved visionaries in some dark corner of a Graeco-Syrian slum." The Bible's so-called "corrupt" manuscripts "later translators would correct" and "make clear." No doubt he is alluding to HarperCollins/Zondervan's NIV and TNIV and "the great Catholic translation." After one of his highly imaginary discourses, he admits, "Whether it is true or not matters less than its atmosphere." Does he despise those who today love the KJV? As a shrewd propagandist, he tags those with whom he disagrees, as "true extremists" and "extreme schismatics from the outer reaches of Anabaptist lunacy." He jeers, "It is an appalling fact that the manner of speech which approaches most nearly to the language of these Jacobean divines [KJV translators] comes from the mouths of murderous fundamentalists" (Nicolson, pp. 3, 9, 26, 30, 39, 98, 192, 217, 224, 225, 239, 241 et al.).

"In those days there was no king..., but every man did that which was right in his own eyes." The rich "princes of this world, that come to nought," such as Rupert Murdoch, mock those who "Honour the king..." — the King James Bible (Judges 17:6, 1 Cor. 2:6, 1 Peter 2:17).